Loves Companion,

OR, A SHORT

TREATISE

Of the Nature, Necessity, and Advantages of

MODERATION,

Being the substance of two Sermons preached at *Ousburne*, by *J. H.* M. A. and Minister of *Ousburne*.

Hunter

Be not righteous over-much, neither make thy self over-wise, why shouldest thou destroy thy self? 7. Ecclesiast. 16.

Ἔστιν ἡ ἀρετὴ ἕξις προαιρετικὴ ἐν μεσότητι οὖσα τῇ πρὸς ἡμᾶς, ὡρισμένῃ λόγῳ, καὶ ὡς ἂν ὁ φρόνιμος ὁρίσειεν. Aristot. lib. 2. Ethic. capit. 6.

LONDON,
Printed by *Francis Leach*, 1656.

100. q. 106.


BIBLIOTHECA·BODLEIANA·

To the Worshipfull THOMAS DICKINSON *Esq;, and a worthy Member of the Honourable House of Parliament*

SIR,

IT is the observation of a learned man out of *Tertullian*, that Christ is always crucified between two Theeves, that is, Truth suffers between two extream Errors: and I have observed, that the moderate man is ever crushed between two extream parties, who because he would have them both friends, is looked upon by both as an Enemy. Yet methinks, now, if ever, a Treatise of Moderation should be acceptable, after we have had such sore and sure experience of the evils that arise from its contrary. I know it would have been to as little purpose, to have presented to publike view a subject of this nature, in the times of our busie wars, as it is to give advice to a man in the heat, and height of his passion: but now that things after so many years of confusion, are grown more calm and composed; I hope likewise, that mens spirits are accordingly tempered; especially having proved by trial, that because they would suffer nothing before, they are now forced almost to suffer every thing; this is a sharp remedy, but Pride, Uncharitablenels, and Hypocrisie, are sore diseases; if the Lord shall hereby cure us of these sins, and afterwards restore, and settle us, we shall have cause to acknowledge his dealing with us; not only just, but mercifull.

One great enemy unto moderation, are deep and dangerous engagements unto a party, which make men

of that desperate humour, as to resolve according to the Proverb, That because they have gone over Shooes, they will over Boots too. There is but one thing required to make a wise man, that is, Consideration; yet that Consideration is twofold, either before or after the fact; the former tends to prevent a mischief before it come, the latter to remove and heal it, when through inadvertency it is come; the former is better, yet the latter is good, if not out of season; for as we say, Better late wise than never: But such is the proud humour of deeply-engaged persons, that they refuse to put in practice the latter, because they would not be thought to have neglected the former; and resolve rather to continue fools even *ad delirium & insaniam*, than they will be thought, once not to have been so wise as they might have been. These men are of the Forlorne hope, and their Word is, Go forward, but their forwardness is frowardness, and if not seasonably repressed by Authority, will precipitate themselves and others into destruction. I confess that to backslide in matters of Religion is both base and sinfull; but if a man hath over-shot himself, and gone too far, it is both his wisdom and safety in time to look back. God forbid, that any who professeth himself to be an *Israelite*, should think of returning back to *Ægypt*; no, farewell all cringing, and crossing, and bowing, with such like dregs of refined Popery, that they may never return again, till his Holinesse by the help of his Catholike Son reduce the Church of *England*, is my Prayer unfeignedly. But in things that tend to the order and well-being of the Church, which are at present, together with the other, utterly demolished, there is no doubt but Authority will give us leave to look back to the Constitutions of the Primitive Church, and the Constitutions of our own Church formerly (so far forth as agreeing with them, and not repugnant to the Scriptures) except we should depend upon an immediate Revelation for our direction.

A second enemy unto Moderation is Hypocrisie, and self-endedness, these make men that they do not so much desire publike settlement, as private safety, and causeth them altogether to hold off from engaging themselves to take up the quarrels of the Church, least if their endeavours should prove unsuccessfull, they might suffer by it. Such as these may be observed to stand not *in medio*, but *in bivio*, expecting the event, that they may apply themselves accordingly. As King *Henry* the fourth of *Navarre* told *Beza*, who urged him to shew himself in the quarrel of the Protestants Religion, that he would keep upon the shore, and not launch too far out into the deep; but so that if a storm should arise, he might soon get to land again. A Lesson that, it seems, *Baldwin*, a man in great esteem among the *French*, but a very *Ecebolus* in Religion, taught him. It was once the Speech of a deep Politician, that it was good to follow the truth, but not too near at the heels, least it should dash out his brains. But if all men were of this mind, when would the quarrels of our Church be taken up? certainly not till the day of judgement, if our Church should continue so long.

Pelago se non ita commissurum esse, quin quando liberet pedem referre posset, Meleb. Adam in Vit. Bez.

A third Enemy unto Moderation is Pride and popularity, I joyn them both together, because they seldom goe asunder. A man cannot be moderate, who is not setled in his judgement, and humble in his apprehension: now Pride makes a man stiff, where compliance is necessary; popularity makes him base in condescension, where fixedness of resolution is required.

Lastly, there are some that live by quarrels and dissentions, who are of all others the greatest Enemies unto Moderation. These are of his mind, that bade when the sword was drawn, throw the Scabbard to the Devil. We read in *Plutarch* of one *Demades*, by profession a maker of Coffins, that was banished out of the City of *Athens*, for wishing that he might have good trading; that Wise State truly interpreting the lan-

guage of his wish; as desiring some Epidemical disease, his private profit being inconsistent with the publike flourishing of the Commonwealth: so those people, who are undone, and cannot live but by undoing of others, certainly wish no good to our Church or Nation; but must needs be State Barretours, to keep the sore alwayes raw between Magistrates and Ministers, between Governours and their people.

Sir, besides all these, I have observed two great evils under the Sun, and they are these: That if a man be zealous he shall presently be accounted immoderate by prophane persons, and if he be moderate, he shall be thought to be lukewarm by hot professors: So that between prophanesse and indiscretion, it is almost impossible for a man to maintain his reputation; for those which condemn zeal (that keeps it self within its own circuit) under the pretence of immoderation, they are scarce worth the answering; *Ahab* accused *Elijah* for the troubler of *Israel*, and *Tertullus* St. *Paul* for a pestilent fellow, and a mover of sedition, and *Michal* despised *David* as a vain person, when in his zeal he danced before the Ark; yet the Holy Ghost commends all these for their zeal; but no where condemns them of Immoderation. For such as condemn Moderation for lukewarmnesse, if they be observed in the general course of their lives to be conscientious, they are to be pitied & directed; but if they be carnal & Time-serving Professors, they are to be sharply dealt with, and detected, as those whom we may justly suspect for Hypocrisie, and the driving on some privare design. I will only adde this, that of all men, they who plead for a Toleration, have the least reason to accuse moderate persons of lukewarmnesse.

SIR, I might have added much more to what I have said concerning the Enemies of Moderation. Give me leave to say a little in vindication of men of mine own function, the Priests (as the Sectaries & Stargazers call them) who lie under the *Odium* of Immode-

ration,

ration. I do freely confesse, that if the Lot should be cast, I fear many of our Tribe would be taken; yet even for them I think, I may safely say this, that many speak Against them, for speaking but that, which they themselves think. But for others, who doth not see, that therefore they are accounted immoderate, because they do zealously declare against the Heresies and Corruptions of the times, and the giving of Credence to the predictions of every vain Sooth-sayer and Astrologer, falsly so called? Again, I may subjoyn this, that many Ministers are more strict than otherwise they would be, because they see, that people are Generally more loose, not only in their practice, but their opinions, than they have been; herein imitating a carefull Father, who holds a more strict hand over his child, than otherwise he would, because he sees that his natural inclination, together with the temptations of evil company, provoke him to break out into such disorders, as are not only sin in him, but shame to his Father. Thirdly, therefore it may be, some Ministers are the more stiff, because they know, when they come to a debate, they must be forced to abate something, and cannot with safety abate too much; as a Chapman will ask full as much, as his commodity is worth, because else he knows, that he shall be bidden less than it is worth; all the danger is, that if a man ask too much, perhaps he shall be bidden nothing at all. Lastly, people expect zeal from Ministers, though they care not for it themselves; as many that care not so much for preaching, as to come constantly once on a Lords-day, who yet would be ready to Article against their Minister, if he did not preach twice. That which *Luther* said sometimes, *Nunquam periclitatur Religio, nisi inter Reverendissimos*; the Vulgar are readie enough to take up as a Maxim, or an Oracle. It is observed, when Christ was crucified, *Pilate* the Civil Magistrate absolved him, *Caiphas* the High Priest condemned him, *Judas*, his own disciple, betrayed him: people are willing to wash

their

their hands, as *Pilate* did, and think they have done all well enough, if they can with any colour lay the blame at the Ministers door. Sure it is, cold Ministers make bold sinners; and all the blame will be laid upon the unfaithfull Ministry, that should have been burning and shining lights, if Atheism or Heresie grow to an height.

Sir, I know you bear honourable respects, out of conscience, to all conscientious Ministers, however traduced and maligned by some Apostatical persons. And this (set aside my private engagement, the publike recital whereof would not make others more to wonder, than your self to blush) hath induced me to dedicate this Sermon to you, as a testimony of that honor which I bear to you, and cannot otherwise to the world expresse. It was intended for you by the unworthy Author, when the other Sermon (concerning *Mutual Love*) was put forth, if the Printers slackness had not prevented, and I am sure, I have no reason to alter my intentions. For my self, I wish, that the Sermon were but in any respect worthy of your patronage, as you are in every respect worthy of its dedication. For you, I wish, that you may indeed show, that you patronize it by practising it. And that your Zeal may not burn up your Moderation; nor your Moderation choak your Zeal, is the prayer of,

Sir,

October 25th. 1656. *Your Worships humbly devoted,*

Josiah Hunter.

To

To the Moderate Reader.

THat I am not ambitious of being ſeen in Print, this is no ſmall Argument, that I have ſuffered this Sermon (though ready for the Preſs) to lie beſide me theſe ſeven moneths, when I know, it was expected by divers, to be made publike every week: That which hath been a great incouragement, now at laſt, to expoſe it, is not hope of gain or credit, but the preſent calmneſs and ſerenity of the times, wherein a Sermon of Moderation ſhall not be ſo bold to look out, but it ſhall be as acceptably taken in. When one preſented a Treatiſe of Juſtice to Antigonus (at that very time beſieging a City) he told him, that he came out of ſeaſon; And it was the ſaying of a King, when a Treatiſe of Happineſs was offered to him, that he was not at leiſure; And perhaps if this Treatiſe ſhould have been preſented to publike view, whilſt we were in the heat of our civil wars, it might have been thought to have come out of ſeaſon, and few or none would have been at leiſure to read it: But now, after ſuch a bleſſed ceſſation of war, inſomuch that Councels of War are turned into Councels of State, I hope this ſubject will come in ſeaſon, and even the Souldier will have leiſure enough to read it.

I know it is a very nice and tickle point, which whoſoever undertakes to handle, it will be expected from him, that he ſhould find out the maximum quod ſic, and the minimum quod non: and that he ſhould be like thoſe men of Benjamin, who could ſling ſtones at an hair-breadth, and not miſs, Jud. 20. 16. Antoninus Pius, for his deſire to ſearch to the

least differences, was called (in a by word) Cumini Sector, *a Carver of Cummine seed. But a man cannot be too exact in a subject of this Nature, in dividing (if it were possible) to an hairs breadth between the two extreames of Moderation: wherein (I should be most vainly conceited of my self) if I did not suspect, that I had failed. Yet this I have to plead in way of Apologye for my self, that it is a subject whereof few have written professedly; None that ever I saw, except Mr.* Fuller *in his Holy State, of whom I think it no discredit to be a borrower, and so far as I remember, I have not concealed any thing that was borrowed.*

*The reason why I entitle this Sermon (*Loves Companion*) is, because that Moderation is always a Concomitant of Love, and likewise because I intended at first, that it should have been printed with, and joyned to that Sermon of Mutual Love. If there be any thing else which I have promised, and thou expectest, I shall (as God gives assistance, and this finds acceptance) endeavour, according to my poor ability, to answer thine expectation; but for the present I have engaged my self to adde unto these something concerning the Enemies of Love and Moderation, the greatest part whereof is at present ready. In the mean time, if thou receive any benefit by this, Blesse God, and pray for the unworthy Instrument, who is*

Thine to serve thee in our
Lord Jesus,

JOSIAH HUNTER.

Loves

Loves Companion.

Philipp: 4. 5. *Let your moderation be known unto all men: the Lord is at hand.* Text.

THere are two things, Beloved, which were never more needfull to be preſſed than now; and they are Moderation and Zeal. Perhaps ſome may judge this at the firſt reading to be a ſtrange paradox, but it is a real truth; and if there be any thing ſtrange, it is in the times, into which we are fallen, that do at once require both a great meaſure of Zeal, & a great deal of Moderation; for who doth not ſee, that in things of leſs concernment, mere notions & ſpeculations, how hot we are? here therefore is need of Moderation. But on the other ſide, who ſees not, that in things of weighty importance, both for matter of doctrine and practice, faith and love; how cold we are? here therefore is need of Zeal. How hot many men are in defending an opinion, and yet cold in oppoſing an hereſie? how hot many men are in oppoſing a ceremonie, and yet luke warm in the maintenance of things of greater concernment? and the truth is, I never knew the violent proſecution of ſpeculations and politicks, but it was ever accompanied with a coldneſs and looſneſs in piety and practice. I ſhall make choice of another opportunitie to ſpeak concerning Zeal, for the preſent my ſubject ſhall be Moderation.

And for the right understanding of these words, you must Consider, that these *Philippians*, to whom the Apostle directs his Epistle, were in a suffering condition; as appears out of 1 Phil. 27. *Only let your conversation be, as becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs that you stand fast in one spirit, with one mind, striving together for the faith of the Gospel; and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God; for unto you it is given on the behalf of Christ, not only to believe in him, but also to suffer for his sake, having the same conflict, which you saw in me, and now hear to be in me.* Upon these suffering Christians therefore it is, that the Apostle layes this injunction, *Let your moderation be known unto all men*; adding also a reason to enforce it, *the Lord is at hand:* how at hand? that is, either for your present succour, as it is in *Psal.* 46. 1. *God is our refuge and strength: a very present help in trouble.* Or he will come shortly to judgement, and put an end to all your sufferings, and revenge all the wrongs offer'd to his people: as you have it, *James* 5. 8. *Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.* So that though it be many years off in your account, yet it is not many dayes in Gods account, with whom *one day is as a thousand years, and a thousand years as one day,* 2 Pet. 3. 8.

Let your moderation be known to all men. The Vulgar Interpreter renders it *Modestia vestra*, your Modestie; which though it be an effect of Moderation yet it is not moderation it self; no more than blushing can properly be said to be modestie, because it is an effect of it; but as blushing proceeds sometimes from modestie, so doth modestie from Moderation. In the Original it is τὸ ἐπιεικὲς ὑμῶν, your equitie, or rather equabilitie, or equal carriage, being neither too much lifted up in wrath, clamor, or evil speaking, because of the sins of your adversaries; nor too much dejected and cast down because of the oppressions & sufferings, which you sustain from your adversaries. Let this your moderation, or

equal

equall carriage ought to be known, that is, let it be such, that it may be manifest; *mere ἀβρόμως* to all men; not only your friends, but your enemies; not only to the godly, and such as are well-affected to you, but likewise to the wicked, and such as are ill-affected to you. Hence I might give you the observation, That it is not enough, for a Christian to have grace, but he must also in his conversatiō manifest it, that it may be known to others, even all men. But that which I intend is this,

That Christians ought to carry themselves so at all times, but especially in suffering times, that their Moderation may be manifest to all men. Observ.

For the improvement of this point, I will endeavour these three things, 1. To shew you what this Moderation is. 2. Why it is the duty of a Christian to express it. 3. Why especially in suffering times. First, What this Moderation is? to which I answer, first negatively, what it is not; where I remove three things. 1. Moderation is not an halting between two opinions, when the thorow beleeving of one of them is necessary unto Salvation. *Elijah* said unto the people, *How long will you halt between two opinions? If the Lord be God, then follow him, but if* Baal, *follow him.* 2 Kings 18. 20. Such were they we read of 1 Zeph. 5. *That worshipped, and that sware by the Lord, and that sware by* Malcham. This halting argueth at the best, great weakness and instability both of judgement and affection; if not a corrupt and rotten judgement and affection. Contrary to this halting is upright walking, which is so often and so much commended to us in Scripture. *The integrity of the upright shall guide them.* Prov. 11. 3. *As for the Upright he directeth his way,* Prov. 21. 29. *And the way of the Lord is strength to the upright,* 10 Prov. 29. Though a man be weak, yet if he be upright, the way of the Lord shall be strength to him, and his uprightness shall guide him and direct him in the way. Halting therefore comes from Hypocrisie, at the least, from unsettledness. We read in (b) *Act.* 27 12. of an Ha-

(b) *Mr. Fuller in his Holy State.*

ven, that lay towards the South-weſt, and towards the North-weſt. It is ſtrange that it could have part of two ſo oppoſite parts, North and South; ſure it muſt needs be very winding: Yet there are ſome mens Souls in ſuch intricate poſtures, that they lie towards the Papiſts, and towards the Proteſtants; and among Proteſtants there are many that lie towards Anabaptiſme, Judaiſme, Arminianiſme, &c. ſuch as theſe we account not of a moderate judgement, but of an immoderate unſettledneſs; or indeed, the falſeneſs of their hearts is rather to be feared, than the meer fickleneſs of their judgements. *Peter* (and therefore no ſuch wonder of other men, though in theſe times eminent) was not altogether free from this halting between the Jews and Gentiles, and therefore *Paul* withſtood him to the face, and told him openly of his diſſimulation. 2 *Gal.* 11, 12, 13. Only obſerve what I ſay; I ſay that Moderation is not an halting between two opinions, when the thorough beleeving of one of them is neceſſary unto Salvation: Otherwiſe, if the thing be not neceſſary unto Salvation, it may be Wiſedom ſometimes in a moderate man, to ſuſpend his judgement in himſelf, at leaſt the declaration of his judgement unto others.

The like alſo may be ſaid in matters of practice: he is not a moderate man, but a Newter, that holds off from both, when the Glory of God, and the good of the Church or State doth require him to engage himſelf on one ſide. *Curſe ye* Meroz (*ſaid the Angel of the Lord*) *curſe ye bitterly the Inhabitants thereof, becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.* *Whereas* Zebulun *and* Naphtali *are highly commended, becauſe they jeoparded their lives unto the death in the high places of the field.* Such a one we account not a moderate man, but an immoderate lover of himſelf, and his own private intereſt, who ſtays in his Tent, when God calls him into the field; and cannot be drawn from the ſmoak of his own Chimney to quench

5 *Jud.* 23. *verſ.* 18.

a publike fire. This is baſeneſs of mind, as far below Moderation in the defect; as a proud and ambitious adventuring of a mans ſelf beyond his calling, and without a call, is above it in the exceſs. He cannot be taxed therefore for a man that exceeds the bounds of Moderation, who being fully aſſured and convinced of the lawfullneſs in the general, and the preſent neceſſity in particular, doth freely engage himſelf, though it be to the hazard of his life, in the defence of the truth of the Goſpel, and the cauſe of God, againſt Papiſts, Socinians, Anabapriſts, Atheiſts, and prophane perſons, or whomſoever elſe of that ſame coin or ſtamp.

By what hath been ſaid, it is apparent, that upright Moderation differs from halting Neutrality in two things, in Sincetity, and in Settledneſs: the latter flows from the former; for therefore is a moderate man ſetled, becauſe he is ſincere; for Truth is uniform, and alwaies like to it ſelf. The Philoſopher ſaith of a juſt man, that he is like a Dye, which is every way even and like it ſelf, turn it how you will, it falls upon an equall botttome: the like might be ſaid of an upright man. But the Newter is like an unballaſted ſhip, that toples up and down in the Sea, and bends ſometimes to one Shoar, ſometimes to another, but Lands no where; not but that the Grouud is good to land on, but he is not reſolved yet, on which ſide he had beſt to land: and therefore he ſails between both, and to keep both in fair hopes, he ſalutes them ſometimes on one ſide, ſometimes on the other, but he will Land on neither, till he ſee he can make his own advantage. The moderate man is not afraid or unwilling to intereſt himſelf in the neceſſary quarrels of the Church; the Newter, like a prophane Atheiſt, will engage himſelf on neither, but ſtands by and laughs at the diſſentions of both parties, and cares not much on whoſe ſide the Victory fall, ſo it do but end in peace. He much weighs not whether Truth get the better of Error in this quarrel, ſo that Peace do but get the better of

Diſ-

Diſſention, that he may lead a quiet, for whether he lead a godly life or no, he doth but little regard.

2. This Moderation is not a Lukewarmneſs in thoſe things, wherein Gods glory is concerned; here it is a true Rule, *Non amat qui non zelat*, and they that are thus lukewarm here, ſhall be too hot hereafter in that Oven, wherein Dough-baked Cakes ſhall be burnt. And a great ſhame it is for us to be cold in defending the Truth, when our Adverſaries are ſo hot in oppoſing it. Saint *Pauls* ſpirit was ſtirred in him, when he ſaw the whole City given to Idolatry, *Acts* 17.16. How earneſt alſo was our Saviour, when he drove the buyers and ſellers out of the Temple? then his Diſciples remembred that it was written, *The zeal of thine Houſe hath eaten me up*, *John* 2.15, 17. was not *Nehemiah* zealous when he contended with the Rulers, and ſaid, *Why is the Houſe of God forſaken? and in thoſe daies* (ſaith he) *I ſaw men working, and bearing all manner of Burthens on the Sabbath day, ſo I teſtified againſt them, and I contended with the Nobles of* Judah, *and ſaid unto them, what evill thing is this, that ye do, and prophane the Sabbath? And when divers Merchants came and brought ware to ſell on the Sabbath day, I teſtified againſt them, and ſaid unto them, why lodge you about the Wall? If you do ſo again, I will lay hands on you. In thoſe daies alſo* (ſaith he) *I ſaw* Jews, *that had maried wives of* Aſhdod, Ammon *and* Moab; *and their Children ſpake half in the Speech of* Aſhdod, *and could not ſpeak in the* Jews *language; and I contended with them and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, ſaying, Ye ſhall not give your Daughters to their Sons, &c.* Nehem. 13.11, 15, 18, 21, 24, 25. How zealous alſo was *Aſa* in his Reformation, where he ſpared not his own Mother, but removed her from being Queen, becauſe ſhe had made an Idol in a Grove, and *Aſa* cut down her Idoll, and ſtamped it and burnt it at the Brook *Kidron*? 2 *Chron.* 15,16. And the ſame A-

Mr. Fuller loc. ſupr. cit. Turpe eſt contra ardenter perverſa aſſerentes, nos pro veritate frigidiores invenirí. Ruſt. Diac. lib. *adverſus* Acephalos *cited by Dr.* Plafere *in his Path-way to perfection.*

Apostle that enjoins moderation in the Text, tells us also, *That it is good to be zealously affected always in a good thing.* Galat. 4 18. and (e) *Gregory* saith, *That the zeal of the Soul is the most acceptable Sacrifice to God, and makes other Sacrifices to become whole-burnt-offerings unto the Lord.* God can less endure Lukewarmness, than if a man were altogether cold; for, speaking after the manner of men, saith he to the Church of *Laodicea, I would thou were cold or hot, so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, Rev.* 3. 15, 16. Will you say, he is a moderate man, who can hear the Glorious name of God and his Son Jesus Christ blasphemed, and yet his Spirit not boyle within him, with a mixture of anger and grief thereat? is he a moderate man, that shall suffer himself to be drawn away to heresie or idolatry, without making any resistance, when Enticers to Idolatry, how near soever, were to be put to death, *Deut.* 13. 1. Or am I moderate man, if being a Parent, Master of a Family, or a Minister, shall permit an Anabaptist, an Arrian, Arminian or Papist to come and sow their seeds of Errors in my Family and Parish, thereby to seduce my people? Certainly, in such cases as this, a great measure of zeal is necessary, and some extravagancies are excusable, as being errors *ardentis amoris*: to this purpose that of *Moses* is observable, who *having been in the Mount with God, and received from him the Law in two Tables, comming down and beholding the Idolatry of the people, his anger waxed hot, and he cast the Tables out of his hands, and brake them beneath the Mount*, Exod. 32. 19. wherein though *Moses* was blame-worthy, yet the Scripture doth not blame him, so well doth God like of zeal in such cases. Rending of Garments were in use amongst the *Jews* at the Report of blasphemy, and no where that I find condemned; only we are warned to rend the heart more than the Garment, and if any one should censure a man for rending his Garments, or such

(e) *Nullum omnipotenti deo tale est sacrificium, quale est zelus animarum. Paulo post; sunt multa bona, quæ agantur sacrificia, sed holocaustum non sunt, quia totam mentem in amore spirituali minimè incendunt.* Greg. *super* Ezechiel *homil.* 12.

Joel. 2. 13

like action in these dayes at the hearing of blasphemie, I think he were no less to blame than *Eli*, for passing the
1 Sam. 1. 13, 14. censure of drunkennesse upon sorrowfull *Hannah*; remembring that of the Apostle, that if a man in this case, to outward appearance, be besides himself, it is for God, 2 *Cor.* 5. 13. Will ye call him a moderate man, who living amongst vicious persons, given to drunkennesse, swearing, prophanation of Gods day, and such like grosse impieties, is nothing affected therewith? then *Lot* was an immoderate man, whose righteous soul was
2 Pet. 2. 8. vexed from day to day with the unlawfull deeds of the *Sodomites*: much more *David*, whose eyes ran down
Psal. 119. 136. with Rivers of tears, because men did not keep Gods Law. That therefore is not moderation, but lukewarmnesse, which the Lord doth highly abominate and abhorre.

Only mistake me not; I say, a moderate man is not luke-warm in those things, wherein Gods glory is concerned; Otherwise, if the thing be indifferent, he is also indifferent, and where the thing is neither good nor evil, he is neither cold nor hot; but in matters of weight and importance, there is none more zealous than he: For indeed, he thriftily treasured up his spirits against such a time, who if he had formerly spent his Lungs about every trifle, would have wanted breath to plead for things of greater concernment. Moderation therefore and luke-warmnesse do exceedingly differ; the luke-warm man eyeth his own ends and particular profit, the moderate man aims at the Good of others, and the unitie of the Church: the moderate man is indifferent in things which are indifferent; but the luke-warm person is indifferent in things which concern the glory of God: the moderate man is full of charity, which makes him luke-warm in things which are mere circumstantial; the luke-warm person is empty of piety, which makes him luke-warm in things which are altogether substantial.

3. Moderation is not a toleration of things which are

are destructive unto the essence or foundation of the doctrine and worship of true Christian Religion. In things of lesser moment there is no man more suffering than he, he will suffer others to use their liberty, yea he will abridge himself of his own liberty, rather than be an occasion of casting any mans conscience into straits. In such things he saith, as the Apostle, 1 Cor. 11. 16. *If any man seem to be contentious, we have no such custom, neither the Churches of God.* If ye look at the pedigree from whence Contention is extracted, you shall easily perceive, that Moderation is nothing a kin to it. I think (*f*) he spake not amiss, who said; 'There was 'a bastard begotten by anger, nursed by pride, and 'maintained by wilfull contradiction, and when they 'came to give him a name, they called him Contention. And, as was the name of the child, so was his 'nature, for as soon as ever he began to goe, he went 'backward, like the Sea-crab; as soon as ever he began 'to read, he read backward, like the *Hebrews*; as soon 'as he began to row, he rowed backward, evermore a-'gainst Tide and Stream. If this be the nature of Contention, it is altogether contrary to Moderation, which in matters of indifferencie will yeeld far to, and comply much with others.

(*f*) W. Q. in a Sermon on 1 Cor. 11. 16.

But if it be a thing that tends to the subversion of the substance and foundation of Religion derogating from the person or office of Christ, the mediator between God and Man; Gods free Grace in him; that full redemption wrought, and salvation purchased by him; that exact obedience and abundant thanks, which we owe to him for this work; or any other fundamental principle of the doctrine of Christ; this a moderate man will by no means tolerate, *for he can do nothing against the truth*, 2 Cor. 13. 8. and for that faith, which *was once delivered to the Saints, he will earnestly contend, against all that creep in unawares, bringing in damnable heresies, ungodly men, turning the grace of our God into lasciviousness, and denying the Lord Jesus Christ, that* Jude, v. 3. 2 Pet. 2. 1.

brought them. He thinks a toleration in this ſenſe, to be ſo far from Religion, that it is againſt the very light of nature; as is apparent from *Moſes* his reply to *Pharaoh*; when *Pharaoh* called for *Moſes* and for *Aaron*, and ſaid, *Go ye ſacrifice to your God in the land*; Moſes *ſaid, it is not meet ſo to do, for we ſhall ſacrifice the abomination of the* Egyptians *to the Lord our God: ſhall we ſacrifice the abomination of the* Egyptians *before their eys, and will they not ſtone us?* Exo. 8. 25, 26. *I have a few things againſt thee,* ſaith Chriſt, to the Church of *Pergamos, becauſe thou haſt there the doctrine of* Balaam, *thou haſt alſo the doctrine of the* Nicolaitans, *which thing I hate,* Rev. 2. 14, 15. So ſaith he to the Angel of the Church of *Thyatira, I have a few things againſt thee, becauſe thou ſuffereſt that woman* Jezabel *to teach and to ſeduce my ſervants,* Rev. 2. 20. A toleratiō of ſuch doctrins & manners, as the Lord hates, is moſt intolerable. We read in *Ezek.* 24. 6. of a *Woe to the pot, whoſe ſcum is therein, and whoſe ſcum is not gone out of it*; But where there is a toleration, I cannot ſee how the ſcum can be purged out; and certainly, where Magiſtrates & Miniſters will not be at the pains to take off this ſcum, the Lord himſelf will do it, but it ſhall be in a fearfull manner. *Therfore thus ſaith the Lord God, Woe to the bloudie Citie, I will even make the pile of fire great, heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burnt: then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and that the filthineſs of it may be molten in it, that the ſcum of it may be conſumed,* Ezek. 24. 9, 10, 11. *Andronicus,* though in other things bad enough, yet in this was good and imitable, that he would not abide to hear any fundamental point of Religion brought into queſtion; inſomuch, that when once two Biſhops began to contend about the meaning of that noted place, *My Father is greater than I*; *Andronicus,* ſuſpecting that they would fall foul upon the *Arrian* hereſie, vowed to throw them both into the River, except they would be quiet. A way (ſaith my

(g) lear-

(g) learned Author, to quench the hotteſt diſputation, by an inartificial anſwer, drawn from ſuch authoritie.

(g) Mr. Fuller.

That is a very remarkable paſſage, which (b) *Ammianus Marcellinus* makes mention of concerning *Julian*, the greateſt Apoſtate from, and Enemie unto the the Church of God in thoſe times; when he could not bring about his deſired ends by a violent perſecution, he proclamed Libertie (ſaith he) for every partie to profeſs and preach their own opinions, becauſe hee thought this would make Chriſtians fall out one with another, and ruine themſelves, which he by all his perſecutions could not effect, ſo long as they held and ſtrove together with one mind for the faith of the Goſpel; And ſo by Libertie of Conſcience (ſaith he) and by keeping their children from the Schools of learning, he thought to have rooted out Chriſtianitie from the earth. It is an obſervable paſſage, and I ſhall only give you this Comment upon it; that it is a very ſad thing, when we ſhall make uſe of the moſt exquiſit and deep-ſtudied plots and projects of our greateſt enemies, to raiſe the Church, which they made uſe of to ruine it: God, I know, can by his infinite power and wiſdom, bring order out of confuſion, and light out of darkneſs; but however, this courſe is in it ſelf neither pious, prudent, nor ſafe: for not Gods unknown power, but his known will is the rule that we muſt walk by. Thus you ſee, what Moderation is not, it is neither Neutralitie, Luke-warmneſs, nor a Toleration, in that ſenſe I have ſhewed you. I preſume, that all theſe will pretend, and boldly challenge kinred with Moderation; but it wholly diſclaims them, as the baſe offſpring and brood of carnal policie; and not the true children iſſuing from a ſound judgement in matters of faith, ſincere pietie toward God, and unfeigned charity toward our Brethren, as Moderation doth. As well may ye call prodigalitie liberalitie, covetouſneſs good husbandrie, and pride neatneſſe; as call either Neutralitie, Lukewarmneſs, or a toleration, by the name of Moderation.

(b) *Ammian. Marcell. in vita Juliani, quoted by Mr. Baxter in his Eternal reſt, part. 1. ch. 7. ſect. 14.*

Having ſhewed you, what Moderation is not, I come now to ſhew you, as near as I can, what it is; and ye may take this deſcription of it in the general. It is a grace, whereby we are enabled in all quarrels, cauſes and Conditions, ſo to carry our ſelves, as not to offend God, or give any unjuſt offence to men. A Grace that keeps us from extravagancies and extremes. Now this Moderation may be conſidered three wayes, in the judgement, in the affection, and in the Converſation.

what Moderation is.

1. In the judgement.

1. Moderation in the Judgement is a mixture of diſcretion & charity in ones judgement. 'Diſcretion (ſaith 'Mr. *Fuller*) puts a difference between things abſolutely 'neceſſary to be done and believed unto Salvation, and 'thoſe wch are of a ſecond ſort, & lower form, wherein 'more liberty and latitude is allowed, in maintaining 'whereof the ſtiffneſs of the judgement is abated and 'ſuppled, with charity towards his neighbour. A moderate man hath his ſenſes exetciſed to diſcern of things which are formal, and things which are fundamental, & knows that it is the maintaining of a fundamental eror, which maks a man a heretick, nor is it the meer maintaining, but the obſtinat maintaining ſuch an error, that givs a man the odious name of Heretick. 'Obſtinacy is the dead fleſh, which maks the green wound 'of an an error, to feſter into the old ſore of an Hereſie. The moderate man conſiders that ſome differences of opinions are, as (*i*) one elegantly expreſſeth it, as the ſtriving of one Iſraelite with another, and theſe *Moſes* quiets, and parts them fairly; but other *viz.* Hereſies fighting againſt the foundation, are like the Ægyptians fighting with the Iſraelite, whom *Moſes* ſmites down. 2 *Exod.* The moderate man diſtinguiſheth of Schiſmatical and erroneous perſons, as (*k*) Phyſicians do of leprous people; ſome are infectious, others which have the Leproſie called *Elephantiaſis*, are not infectious; ſome are active to ſeduce others, others quietly enjoy their opinions in their own conſciences; the latter

5. *Heb.* 14.

(i) *Lord Bacon in his Advancement of learn.*

(k) *Mr. Fuller in his character of a good Biſhop.*

by

by his mildneſs he eaſily reduceth to the truth; whereas the Chirurgions rigorous handling of it, often breaks the bone quite off, which formerly was but out of joint: Towards the former he uſeth more ſeverity, yet endeavouring firſt to inform them aright, before he cauſe them to be puniſhed; for to uſe force firſt, before people are fairly taught the truth, is to knock a nail into a board, without wimbling an hole for it, which then either not enters, or turns crooked, or ſplits the wood it pierceth.

A moderate man doth not, like the two Diſciples, preſently call for fire from heaven upon an Heretick; he would not have him preſently puniſhed, much leſs put to death; yet he would have him reſtrained, that he may not ſeduce: for ye will not ſuffer a man that hath a running plague-ſore, to go abroad to infect, though his ſhutting up be not in way of puniſhment, as if he were puniſhed, becauſe he hath the ſore, but in way of prevention of contagion, as the reſtraint of the Leper was under the Law; and if he will not be reſtrained, but obſtinately perſiſt in his error, labouring to ſeduce others, then the moderate perſon thinks, he is not any longer gently to be forborn, but more roughly dealt with; for he will not be ſo charitable to the perſon of an heretick, as to countenance his error, and prejudice the truth of Chriſt, which is of more value than any mans life. *Charity ſuffereth long, and is kind, yet it rejoyceth not in iniquity, but rejoyceth in the truth.* 1 Cor. 13. 4. 6. (l) Some argue againſt the puniſhment of Hereticks with death, becauſe it is meerly an intellectual error: Now, ſay they, you would not hang a Phyſician for a murtherer, who upon a miſtake gives his patient a potion of poyſon inſtead of good medicine, nor a mad-man that breaks out, and ſlays and kills ſuch as he meets with, becauſe this proceeds from the læſion of his underſtanding: Now (ſaith Mr. *Vines*) though I do not concurre with this ſuppoſal, that hereſie is a meer act of the underſtanding, for it hath its

(l) *Mr. Vines in a Sermon, 2 Pet. 2. 1.*

its denomination from ἀφίημι an act of the Wil chusing the error; yet thus far I go with it; that such pretended Physicians, as hold that to be poison which is wholesome, and on the contrary, are not to be licensed to practise, nor such mad men suffered to exercise their fury. And if such a Physician shall, after he is forbidden to practise, yet go on, and in the exercise thereof kill a man, I see no reason at all why he should not be put to death, as one guilty of murther; for tho it proceed from ignorance, yet it is a pertinacious ignorance.

In a word therefore, a moderate judgement is a judgement well-weighed with truth and love, one that is neither credulous nor censorious. A moderate man will not have any mans person in such admiration or estimation, as thereby to be drawn to an approbation of his errors; for so he shall wrong the truth, and wrong his own judgement; yet however he hate the error, he hath a charitable opinion of the person that holds it, and walks according to it, so it be not with obstinacy, and a desire to seduce, conceiving that he is misled through ignorance; and upon better information will recant: And if the error be in things of less moment, that are meerly circumstantial, he bears with him altogether, being willing that he should speak as a child, and understand as a child, and think as a child, till he come to more maturity of understanding; remembring that of the Apostle, *That the strong ought to bear the infirmities of the weak, and not to please themselves*, Rom. 15. 1. Contrary therefore to this moderate judgement, I say, is first a credulous judgement in the defect, which is apt upon the good opinion it hath of such a mans person, with better liking to entertain his errors, whether in Doctrine or practice, and to think, certainly there is not so much poison in them, because administred by such a person. This though it doth argue much honesty, yet it doth also argue much weakness. Charity is commendable, but not this credulity; I will never be so charitable to any,

1 Cor. 13. 11.

as

as to wrong my own judgement and the truth, out of a good affection that I bear to any mans person. (m) St. *Augustines* practice in this is worthy our imitation; *I do not hold* (saith he) *the writings of* Cyprian (*though a famous, godly, and learned Martyr*) *for canonical; but I compare them with those that are canonical, and what I find in them agreeable to the authority of divine writ, I do with his praise receive, but what I find doth not agree with the Scripture, I do with his leave refuse.* 2. Contrary to this moderate judgement, is a censorious judgement, and this respects a mans person, as the other did his error. A credulous man is apt too much to like the Error for the Person sake; the censorious too much to dislike the Person for the Errors sake: now the moderate man goes between both; he likes not the Error one jot better for the Persons sake, no more than he would poyson presented in a Golden Cup; neither doth he at the first much more dislike the Person for the Errors sake, till he see him proudly obstinate in his Error after admonition, and take up a loose and carnal course of life in patronage of his Error, then indeed he shakes hands with him, as one departed from the Church, yet with Prayers, that he may return again. A censorious judgement therefore I call that, which is too rash, too harsh. 1. Too rash, *Judging things before the time.* 1 *Cor.* 4, 5. Judging what men will be, before they profess themselves to be so, and what they will do, before they do it. A wisely suspicious judgment is commendable, but a rashly censorious is to be condemned. 2. Too harsh, in judging of mens affections and conditions towards God by one or two unjustifiable actions. For I am so charitable as to think, that as *Jehu* destroyed *Ahabs* house, and the Idolatry thereof, which was a good action, with a corrupt intention; so may good men sometimes do unjustifiable actions, yet with a sincere and upright intention. Now as he errs in the one hand, that should go about any way to justifie their actions; so he errs no less in the other, that doth rigidly

(m) Cypriani *literas non ut canonicas habeo, sed ex canonicis considero, & quod in iis divinarum Scripturarum autoritati congruit cum laude ejus accipio, quod autem non congruit, cum pace ejus respuo.* Aug. *adv. Cresc. lib.* 2. *ca.* 32.

2 *Kin.* 9 & 10 *cha.*

gidly cenſure and condemn their perſons and their affections, before they profeſs themſelves to be ſuch. Hence it is, that we are in Scripture ſo much warnd to to take heed of judging. *Judge not, that ye be not judged*, Mat. 7. 1. *Why doſt thou judge thy Brother, let us not judge one another any more.* Rom. 14. 10, 13. *Judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkneſs, and will manifeſt the counſels of the heart*, 1 Cor. 4, 5. *For though ſome mens ſins are open before hand going before to judgement, yet ſome mens they follow after*, 1 Tim. 5. 24. They are ſo ſecret or elſe ſo ſpecious, that they muſt be referred wholly to the judgment of the laſt day. The ſum of all is this, a moderate man, though he be not ſo judicial or judging as to wrong others; yet he is ſo judicious as not to wrong himſelf, or wrong the truth, and therefore I ſay, this Moderation in the judgement is a mixture of diſcretion and charity.

2. *Moderation in the affections.*

2. This Moderation may be conſidered in the Affections, and that is, when a Chriſtian is ſeriouſly ſenſible of, and thereupon doth hate and grieve for the evills and errors practiſed and profeſſed by others, yet with much meekneſs. Firſt, I ſay, when he doth hate the evills and errors practiſed and profeſſed by others. *Ye that love the Lord hate evill*, Pſal. 97. 10. *I hate the works of them that turn aſide*, ſaith David, *Pſalm* 101. 3. *I hate every falſe way*, Pſal. 119. 104. And the Church of *Epheſus*, how ever ſhe was in ſome things defective, having left her firſt love, yet ſaith Chriſt, *this thou haſt, that thou hateſt the deeds of the* Nicolaitanes, *which I alſo hate.* Rev. 2. 6. Again, I ſay, a moderate man, as he hates, ſo he grieves for the evills and errors of others, *When I came to* Jeruſalem, *ſaith* Nehemiah, *and underſtood of the evill that* Eliaſhib *did for* Tobiah, *in preparing him a Chamber in the Courts of the houſe of God, it grieved me ſore, and I caſt forth all the Houſhold-ſtuff of* Tobiah *out of the Chamber. Nehe.* 13. 7. 8. Every Chriſtian may be thus grieved,

ved, as *Nehemiah* was, when ſuch evills are done, though perhaps they have neither power nor authority to rectifie them. *I beheld the tranſgreſſors and was grieved* (ſaith *David*) *becauſe they kept not thy word*, Pſal. 119. 158. *and* Pſalm 139. 21. *Am not I grieved with thoſe that riſe up againſt thee?* There is but little love in that man to God, who doth not grieve at that which grieves God. But then in the laſt place, I ſay, the Moderate man, though he do ſeriouſly hate and grieve for the evills and the errors done and declared by others, yet it is with much Chriſtian meekneſs, without wrath and rancor, ſo far as humane infirmity will permit. *I know thy works* (ſaith Chriſt *to the Angel of the Church of* Epheſus) *and thy labour, and thy patience, and how thou canſt not bear them which are evill, and haſt born, and haſt patience, and for my name ſake haſt laboured and haſt not fainted.* Rev. 2. 2, 3. This is a moſt notable place to our purpoſe; I know thy Labour and thy Patience, how thou haſt born, and haſt Patience, and yet canſt bear them which are evill. This might ſeem to be a manifeſt contradiction; but it is not; for it becomes a moderate Miniſter or Chriſtian with all his might to ſtrive to redreſs ſuch evills, as are within the compaſs of his power and calling, and what he cannot redreſs, patiently to endure, being ſenſible of them, hating them, and grieving for them, but not moved thereby unto a fretting impatience, either againſt God or man. Thou canſt not bear them which are evill, and yet haſt born, and haſt patience, and for my name ſake haſt laboured and not fainted. The Lord will render unto every man according to his work, *to them who by patient continuance in well doing ſeek for glorie and honour and immortality, eternall life: but unto them that are contentious, and do not obey the truth, but obey unrighteouſneſſe, indignation and wrath.* Rom. 2. 6, 7, 8. So the Apoſtle *Iames* having declared the wickedneſſe

and oppreſſion of rich men, which was not in the power of poor men to redreſſe; *Be patient therefore,* (ſaith he) *brethren, unto the coming of the Lord, be ye alſo patient, ſtabliſh your hearts, for the coming of the Lord draweth nigh; Grudge not one againſt another, leſt ye be condemned; behold the Judge ſtandeth before the door; take the Prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience; behold, we count them happie which endure,* James 5. 7, 8, 9, 10, 11. *If when you do well, and ſuffer for it patiently, this is acceptable unto God,* 1 Pet. 2. 20.

Contrary to this Moderation in the Affections, in the defect, is 1. when men are not ſenſible of, nor doe they cordially hate and grieve for the evils and errors of others, how loud and clamorous ſoever they are againſt them. So I obſerve many, who are very invective againſt the corruptions, innovations and hereſies of the times, who yet are nothing affected with the diſhonour that is done to God by them, and the decay of religion. As in that uproar, which *Demetrius* raiſed, *ſome cried one thing, and ſome another, and the aſſembly was confuſed, for the more part knew not wherefore they were come together,* Acts 19. 32. So is it among our people, generally they are confuſed, ſome crie out againſt the Sects, hereſies, and corruptions of the times for one thing, ſome for another, and the greater part know not wherfore, only becauſe that they hear others. Some ther are again, who profeſs to deteſt and be griev'd at the corruptions of the times, but it is out of a politick reſpect, as the Jews, *Jo.* 11. 48. oppoſed Chriſt, *If we let him thus alone,* ſay they, *all men will believe on him, and the* Romans *ſhall come and take away both our place and nation.* So they, if we let theſe Sectaries alone thus, not the truth of God ſhall fall in the Streets and be trodden under foot, the Church rooted out, Gods worſhip deſtroyed; no; but they will gather to an head, over-runne us, take away our eſtates from us, and exerciſe tyrannie over us. This is the

Timemus ne ſubvertamur, de ignominia verò Chriſti omnium minime dolemus, Muſc. *ſuper Joan. cap. 2. v.* 17.

the Ground of the grief of knowing worldly Politicians, not that they care for the promotion of the Church, or the propagation of the Gospel; yet now they profess to stand for them; the reason is, because the present interest of the Church, is something linked with their own interest, and they do but contend for the former with relation to the latter: For were the Church and they at rest from the present disturbers of our peace, ye should have it as much vexed and grieved with the scoffings and prophaneness of these men, as now it is with the schisms and heresies of the other. 2. Contrary to this Moderation of the Affections in the excesse, is wrath and swelling. Though others do evil, yet that is no warrant for us to do evil. *Fret not thy self, because of the man who bringeth wicked devices to pass, cease from anger, and forsake wrath; fret not thy self in any wise to do evil, for evill doers shall be cut off, but those that wait upon the Lord, shall inherit the earth,* Psal. 37. 7, 8, 9. wrath and envying are numbred among the works of the flesh, as well as seditions and heresies, *Gal.* 5. 20, 21. and we are commanded to put off wrath, anger and malice, as well as blasphemy, they being no lesse deeds of the old man, and members of the body of death, than the other, *Coloss.* 3. 8. Sure it is, the *wrath of man doth not work the righteousness of God,* James 1. 20. And therefore is meekness so much commended in Scripture, as an *ornament of great price in the sight of God*, 1 Pet. 3. 4. And we are commanded, in evil times, when the fierce anger of the Lord is breaking out, *to seek righteousnesse, to seek meeknesse, if that we desire to be hid in the day of the Lords wrath,* Zeph. 2. 2, 3. Unto meeknesse it is, that so many promises are made, *the meek shall inherit the earth, and shall delight themselves in the abundance of* (inward, if they want outward) *peace,* Psal. 37. 11. *The Lord lifteth up the meek*, Psal. 147. 6. *He will beautifie the meek with salvation,* Psal. 149. 4. *The meek also shall increase their joy in the Lord,* Isa. 29. 19. It is a great honour to our profession, and stops the mouths of false ac-

cuſers, 1 Pet. 3. 14. *If ye ſuffer for righteouſneſſe ſake, happy are ye, and be not afraid of their terrors, neither be troubled, but ſanctifie the Lord God in your hearts, and be ready alwayes to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſs and reverence, that whereas they ſpeak evil of you, they may be aſhamed, who falſly accuſe your good converſation in Chriſt.*

3. *Moderation in the Converſation.*

3. This Moderation may be conſidered in the Converſation, and that is, when a man out of zeal to Gods Glory, keeping himſelf within the compaſs of his calling, doth ſpeak and act againſt the evils and errors of the times he lives in, and the perſons he lives amongſt, be they never ſo great; yet with much modeſty and reverence, eſpecially if they be great. Now contrary to this, 1. in the defect is, when men doe not or dare not, according to the duty of their general or particular callings, declare their diſlike and deteſtation of the evils and corruptions of the times and places they live in. This proceeds from baſe puſillanimous fear and cowardiſe of ſpirit; whereas we are commanded *not to fear their fear, neither to be afraid, but to ſanctifie the Lord of Hoſts himſelf, and let him be our fear, and let him be our dread, and he ſhall be for a Sanctuary.* Iſa. 8. 12, 13. *The fearfull and unbelieving ſhall have their part in the Lake, that burns with fire and brimſtone,* Revel. 21. 8. This Chriſt takes for no better than a denial of him, as appears by the oppoſition, Mat. 12. 32, 33. *Whoſoever ſhall confeſs me before men, him will I alſo confeſſe before my father, which is in Heaven; but whoſoever ſhall deny me before men, him will I alſo deny before my father, which is in heaven.* Not openly to confeſs Chriſt therefore, is to deny him, *and if we deny him, he will alſo deny us,* 2 Tim. 2. 12. It is ſaid of thoſe that received the mark of the beaſt, that *they received it in their right hand,* Rev. 13. 16. a place which they might either open or ſhut; and ſo either cover or diſcover the mark, when they pleaſed: but thoſe that receive the mark of the lamb, Chriſt Jeſus, have it in their

their foreheads, a place open and obvious to the view of all men; in teſtimony that they are not aſhamed of Chriſt, and will not either for fear or favour diſſemble him. For this you have an excellent place, *Iſay* 44. 5. *One ſhall ſay, I am the Lords, and another ſhall call himſelf by the name of* Jacob, *and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of* Iſrael: Such ſhall be their undanted courage and reſolution for God, that they ſhall not be afraid to make profeſſion in ſo many words, *I am the Lords*, and to ſubſcribe their name to it, when they had done. Now, this doth eſpecially concern Miniſters, who are purpoſely ſet up by God, *To cry aloud, to lift up their voice like a Trumpet, and to ſhew the people their ſins*, Iſa. 58. 1. *Whom God hath ſet over Nations and Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, and to build, and to plant*, Jer. 1. 10. *Whom God hath deputed in his ſtead to judge, yea to judge whole Nations for their wickedneſs, and to cauſe them to know their abominations*, Ezek. 20. 4. *And therefore they of all others ſhould not be afraid of, or diſmaid at the faces of men, leſt the Lord confound them before the people*. Jer. 1. 8, 17. They ſhould not *be afraid of the words, nor diſmaid at the looks of men, be they never ſo rebellious, be they as ſharp as thorns and briars, and ſtinging as Scorpions*, Ezech. 2. 6, 7. but ſhould, with *Peter*, teſtifie and exhort, ſaying, *ſave your ſelves from this untoward generation*, Act. 2. 40.

And as it doth concern Miniſters eſpecially, in reſpect of their particular calling, ſo it doth concern all men, in reſpect of their general calling, to declare their diſlike of the corruptions and evils of the times and places they live in; *having no fellowſhip with the unfruitfull works of darkneſs, but rather reproving them*, Epheſ. 5. 11. withdrawing themſelves from all ſuch, as are of corrupt minds, deſtitute of the truth, as we are commanded, 1 *Tim.* 6. 5. 2 *Tim.* 3. 5. *marking them which cauſe diviſions and offences, contrary to the doctrine which they have learned, and avoiding them, for they that are*

ſuch,

ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple, Rom. 16. 17, 18. *That ſo they may be blameleſſe and harmleſs, the ſons of God without rebuke, in the midſt of a crooked and perverſe Nation, among whom they ſhine as lights in the world*, Phil. 2. 15.

2. As fearfull cowardiſe is contrary to Moderation in defect, ſo Turbulency is contrary to it in the exceſs: and that is twofold, either in words or actions. 1. Turbulency in words: It is noted by St. *Peter* of thoſe Hereticks and Enthuſiaſts, which he ſpeaks of, that *they ſpeak great ſwelling words of vanity*, 2 *Pet.* 2. 10. and *Jude* notes the ſame thing of them alſo, *That their mouth ſpeaketh great ſwelling words, and uttereth hard ſpeeches*, v. 15. 16. theſe hard ſpeeches and ſwelling words are for the moſt part uttered againſt Magiſtrates and Miniſters; as *Korah*, with his company, gathered themſelves together againſt *Moſes* and againſt *Aaron*, and ſaid unto them, *Ye take too much upon you, ſeeing all the Congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up your ſelves above the Congregation of the Lord*, Numb. 16. 3. This is the direct language of turbulent and ſchiſmaticall perſons; and indeed it is the Lord *Verulam*'s note, that if any new ſect hath not two properties, it is not to be feared that it will ſpread; the one is the ſupplanting or ſuppreſſing of Authority eſtabliſhed; for nothing is more populous than that; the other is, giving licenſe to pleaſures, and a voluptuous courſe of life. And therefore let thoſe, which profeſs themſelves ſuch enemies to Sectaries (not their perſons, but their opinions) take heed that by their practice they do not approve of them in this particular.

Sure it is, the tongue is a moſt unruly member, and is not ſo eaſily tamed, as the ſtomachfull horſe, or guided as the unweildy ſhip; it boaſteth great things, and is full of deadly poiſon, no man can tame it, *Jam.* 3. 3. 4. And it is ſtrange to ſee, what liberty ſome men (who pre-

pretend conſcience) will aſſume unto themſelves in this; whereas it is ſaid that *Michael* the Arch-Angel, when he contended with the Devil about the body of *Moſes*, durſt not bring a railing accuſation againſt him, but ſaid, *the Lord rebuke thee*, Jude 1.9. The truth is, railing is one of the laſt and baſeſt unworthy ſhifts of a needy perſon, and it is to be feared, he who uſeth it, hath no better weapon. Therefore *Paul* gives *Titus* charge, to put them in mind to be ſubject to principalities and powers, to obey Magiſtrates, to ſpeak evil of no man, to be no brawlers, but gentle, ſhewing all meekneſs to all men, *Tit.*3.1,2. That was as moderate, yet a reſolute anſwer, which the three Children gave to *Nebuchadnezzar*: *If it be ſo, our God whom we ſerve, is able to deliver us out of this fiery furnace, and he will, but if not, be it known unto thee, O King* (not O Tyrant, or Perſecuter) *that we will not ſerve thy God, nor worſhip the graven Image which thou haſt ſet up*, Dan. 3.17, 18. Alike moderate, and yet reſolute, was the anſwer of *Fredericke* the Electour of *Saxonie*, who being priſoner to *Charles* the fifth, was promiſed inlargement, and reſtitution of dignity, if he would come to Maſs, *Summum in terris Dominum agnoſco Cæſarem, in Cœlis Deum*; In all earthly matters I acknowledge *Ceſar* as ſupream, but in heavenly God. We are not to revile any, much leſſe the Gods of the people; ſuch hot tongues as are bliſtered with this venom, ſurely are ſet on fire of hell, and are far from this Moderation.

Again, certainly, ſo much bitterneſs even in the juſt proſecution of the Sects and errors of our times, muſt needs be condemned; and yet what a deal of it may one meet with in the Preſs, and ſometimes in the Pulpit: ſo much virulency and bitterneſs, as if the poyſon of Aſpes were under their lips, their mouthes are ſo full of curſing and bitterneſs. This doth more inrage, but nothing more reclaim them, who are given to ſchiſm and innovation, who are more proud, the *Rom.*3.13, 14.

more prondly they are oppoſed, and come to encreaſe, and be well liked of amongſt ignorant people, as perſecuted men, becauſe of ſuch bitter oppoſition. A fool muſt not be altogether unanſwered; yet he muſt not be anſwered fooliſhly, for then we are like unto him, *Prov.* 26. 4, 5. Now there is nothing wherein a wiſe-man doth more bewray folly, than in being bitter, when he is in juſt contention with a fool; it is but a ſorry victory that a man gets by conquering of a fool, but if whilſt he ſtrive with a fool, he can but rule his own ſpirit, that is a victory indeed, more conſiderable than the taking of a City, *Prov.* 16. 32. otherwiſe, be the cauſe never ſo ſtrong that a man defends, if he be paſſionate, he is weak; and his weakneſs will his adverſary (though without cauſe) be ready to caſt as an aſperſion upon his cauſe; and ignorant people who have but little skill of controverſie, are in their opinions led for the moſt part by the actions of the perſons, their Logick lying altogether in inartificial arguments; as *Jovinian* ſaid to the *Arrian* and orthodox Biſhops, contending for the faith, Of your learning & ſubtle diſputations, I cannot ſo well judge; but I can well marke and obſerve, which of your behaviours is moſt peaceable and fruitfull: So your ordinary people are not ſo able to judge of mens parts, nor of the queſtion that is in diſpute; but they can eaſily ſee whoſe carriage is moſt ſober, peaceable, and plauſible; and their rule, moſt what is to judge of the cauſe by the perſons. Paſſion is one mark of a fool; *Anger reſteth in the boſome of fools.* Eccl. 7. 9. and Prov. 27. 3. *A ſtone is heavy, and the ſand weighty, but a fools wrath is heavier than them both.* As a man that is light in his head with drink, or with a diſeaſe, if he chance to fall, goes ſo much more ſadly and heavily to the ground, not able to ſtay or ſuccour himſelf in his fall; ſo it is with a fool, the reaſon why his wrath is ſo heavy, is becauſe his head is ſo light, and he hath not reaſon to counterpoiſe his paſſion. When a wiſe man therefore contending with a

fool

fool, ſhall break out into unſeemly paſſion, what can one ſay? As *Demonax*, when he ſaw one cruel in the beating of his ſervant, Fie (ſaith he) forbear, leſt by the world you be taken for the ſervant: So it may be ſaid to a wiſe man, in rage ſtriving with a fool; fie, forbear, leſt by the world you be taken for the fool. Nothing doth ſo befool a man, as extream paſſion, this doth make men fools, that otherwiſe are not, and ſhew them to be fools that are ſo: if we cannot tame violent paſſions; that they may yeeld to our eaſe, we ſhould labour at leaſt to ſmother them by concealment, that they may not appear to our ſhame. I confeſs indeed, a wiſe man dealing with a fool, goes upon much diſadvantage one way; he ſhall be ſure to have many provocations unto paſſion, his irrational reaſons, incongruous anſwers, and groundleſs diſtinctions, with his tedious Circumlocutions, muſt needs be very irkſom and unpleaſing to a judicious man: and when a fool propounds a queſtion, and it come to be diſcuſſed, he ſhall, as moſtwhat he doth, flie from the matter, refuſing to be kept within any limits, this is a very great provocation; and his extravagancie in the Action, makes his Opponent ſometimes extravagant in his paſſion: but a wiſe and moderate man, knowing that he muſt expect no fair dealing from a fool, ſhould therefore arm himſelf accordingly before-hand with humble prayer to God, and ſtrong reſolution within himſelf; *ſaying that he will*, and praying that he may, *take heed to his ways, that he ſin not with his tongue, but keep his mouth as with a bridle, whilſt the wicked is before him*, Pſal. 39. 1. I doe not ſee how a wiſe man, when he flies from the matter he is contending about, to fall upon the perſon that he contends with, can clear himſelf before God or ſober men. When a man contends with a fool, he doth not ſo much contend againſt him, as his errour, for who, elſe, would trouble himſelf with a fool? When a wiſe man therefore in the heat of contention ſhall ſo far forget himſelf, as to leave the proſecution of the

queſtion, to fall upon the perſon, ſurely this is more diſtempered heat than zeal; for he hath now ſtrayed and gone from the buſineſſe; and he, that makes the fool, and not his folly, the Butt that he ſhoots at, doth undoubtedly miſſe the mark: ſo he may wound the perſon and make the fool rage, but leaves the errour untouched. Again, when a mans paſſion boiles ſo within him, as to ſend forth the ſcum of evil language, or the froth of uncivil taunts againſt his adverſary, undoubtedly he hath tranſgreſſed the bounds of Moderation. Neither railing nor lightneſſe become a wiſe man, any more, than a grave parable doth a fool. A fool will rage and rail, but what then? do ye expect any better from a briar, than that it ſhould ſcratch? Wickedneſſe will proceed from the wicked, as ſaith the proverb of the Antients, but a wiſe man will keep off his hand, and keep up his tongue, 2 *Sam.* 14. 13. knowing, that if reaſon will not convince his adverſary, railing will but more exaſperate and obdurate him. To ſhut up this, the moderate man (if God ſee it good) *deſireth life, and loveth many dayes, that he may ſee good*, (and do much good) and therfore *keepeth his tongue from evil, and his lips from ſpeaking guile*, Pſal. 34. 12, 13. *not rendring evil for evil, or railing for railing, but contrariwiſe bleſſing, knowing that he is thereunto called, that he may inherit a bleſſing*, 1 Pet: 3. 9. For ſo did our Saviour, he left us an example behind him, that we ſhould follow his ſteps, *who, when he was reviled, reviled not again, when he ſuffered, he threatned not, but committed himſelf to him that judgeth righteouſly*, 1 Pet. 2. 21, 23.

2. Contrary to this Moderation, is turbulency in actions, and that is, briefly, when men, 1. will be ſtepping beyond the bounds of their lawfull Callings, invading the Magiſtracy or Miniſtry, and attempting to reform abuſes and corruptions in Church and State, when they have no lawful call to it. (*n*) Mr: *Ward* wittily calls theſe men, *Fires that cannot keep themſelves within*

(*n*) *In his coal from the Altar*, p. 244.

within their own hearths, Spirits that cannot keep themselves within their own Circles. Such as these, if ye observe them, shall have many corruptions in their own Families unreformed, which lie within the Compasse of their duty and ability to reform; and yet they, who have not the skill or will to reform abuses in their own families, will be very hot in talking of reforming the Church, and amending things amisse in the State. So ye never knew any men, that would be presumptuously adventuring upon things, for which they have no command, but they did grosly neglect other things most manifestly commanded. Such men as these, are of most troubled and troubling Spirits; and I know not, whether they trouble others or themselves more: Sure it is, they do trouble others, and they do also trouble themselves, but with little thanks from others. But what is the reason, that many among us should thus run out and forget themselves? 'Surely they think, that if 'they should not censure others, and find fault with 'something (saith (o) Mr: *Parre*) they should be ac- (o) *In his Exposition on Rom. 12. 3.*
'counted no body, and to be blind, and to have little 'profited in knowledge, when rather this practice 'shews them to be blind or ill-sighted: for if they did 'see well and perfectly, they would see reason to per- 'swade them to judge charitably of the State, in which 'they live, and to keep themselves in their own Cal- 'lings. When an old man takes a book to read, he 'holds it far from him; I take it, not for the strength 'and goodnesse of his sight, but for the weaknesse and 'dimnesse: So when our Schismatical and contentious 'Spirits see so well afar off, and so ill near at hand, it 'argues them to be dull and thick-sighted. When 'Peter enquired of Christ, *What John should do? What is 'that to thee?* saith our Saviour, *follow thou me*, Joh. 21. '21, 22. If things be thus and thus ordered in the Commonwealth and Church by the wisdom of thy Go- 'vernours, whats that to thee? follow thou Christ, by 'walking conscionably in thine own calling: *Tantumne*

cabe ro tuà otii est tibi, aliena ut cures? wanteſt thou work at home, that thou art ſo buſie abroad? *ſtudy to be quiet, meddling with thine own buſineſs*, as the Lord commandeth thee, 1 *Theſſ.* 4. 11. aly, As he is turbulent who goeth beyond his calling: ſo he that carries himſelf turbulently in his calling, oppoſing government, whether in Church or State, ſetled by Authoritie, ſowing diviſions, and thereby labouring, as *Judas* and *Theudas*, to draw away much people after him, *Acts* 5. 36, 37. The moderate man meddles little with Civil Government. Suppoſe it be uſurped, let them look to it that are the Uſurpers; if he can but lead a quiet and peaceable life in all godlineſſe and honeſty, he is thankfull to God, and obedient to man. It is not a kingdom, or any ſuch thing that he ſtrives for, but only the kingdom of Heaven, and this he ſteals from the world, whilſt they are all buſie, and in an hurly-burly about the kingdoms, and government and greatneſſe of this world. He loves not to make parties, and draw away people after him; his principal care is, to draw his familie, and then his Neighbours, by a godly life and Chriſtian exhortations, and as many as he can by this means, unto heaven. In a word, the moderate man is not ambitious, and therefore not turbulent, he had rather enjoy the Goſpel with quietneſſe, than enjoy a Kingdom with tumult. He paſſeth ſilently through the world, without making any noiſe, or being pointed at with the finger, as he goes along the ſtreets; and if little, that is notable, be ſaid of him; he is ſure, that there is nothing notorious done by him. So I have diſpatched the firſt particular, and ſhewed you, as exactly as I could, what this Moderation is, both in the Judgement, Affections, and Converſation. I haſten to the ſecond thing.

1 *Tim.* 2, 2.

Why we are to expreſs Moderation. Reaſ. 1.

Why it is the duty of a Chriſtian to expreſs Moderation. 1. Becauſe Chriſtian Religion doth enjoyn, and not only ſo, (but where it is in truth and in power) doth alſo enable us to carrie our ſelves moderately. Where-

fore

fore ſerves religion, but to guide and govern our affections and Actions? Therefore we are ſo much Chriſtians, as we can rule our ſelves, the reſt is but form and ſpeculation. *If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain*, James 1. 26. It is but a vain religion and unprofitable, that doth not at once both teach a man, and enable him to rule his tongue, to bridle his paſſion, and to keep himſelf within compaſſe. Doth the doctrine of Chriſtianity, which is a doctrine of the Croſs and Self-denial, teach men to be immoderate?

2. As Chriſtian Religion enjoyneth Moderation, ſo Moderation is an honour to our Religion, and *puts to ſhame ſuch as ſpeak evil of us, and falſly accuſe us*, 1 Pet. 3. 16. Moderation puts a luſtre upon all graces, and therefore is well called by Biſhop *Hall*, the ſilken ſtring running thorough the pearl-chain of all vertues. What were Anger without Moderation, but madneſs? What were Zeal without this, but a furie? as the lower ſpheres of the heaven would ſoon ſet the whole world on fire, if they ſhould not be ſtaid by the contrary courſe of the higheſt ſphere in the firmament: ſo the inferiour affections of the mind, if not regulated by a moderate judgement, and the mild motions of the Spirit of God, will ſoon over-heat and over-throw all that a man goes about. The Poets ſhadowed out this, in *Minervaes* golden bridle, wherewith ſhe managed her winged *Pegaſus*. (p) *Bernard* calls Diſcretion or Moderation, *Moderatrix & auriga virtutum*: and take away this (ſaith he) and vertue will become vice, and naturall affection it ſelf will turn into perturbation, and overwhelm nature. And therefore ſaith one, (quoting *Bernard*, but I cannot find the place) as zeal muſt erect our diſcretion, that we be not too ſlow: ſo diſcretion muſt direct our zeal, that we be not over-haſty.

Reaſ. 2.

(p) *Tolle hanc & virtus vitium erit, ipſaq; affectio naturalis in perturbationem magis convertetur, exterminium q; naturæ.* Bern. *ſuper* Cant. *Serm.* 49. *Et fervor diſcretionem erigat, & diſcretio fervorem dirigat.*

3. That known and generally received Maxim, which is the ſubſtance of the Law and the Prophets, *Whatſoever*

Reaſ. 3.

ver ye would that men ſhould do to you, do ye even ſo to them, Mat. 7. 12. doth ſtrongly engage us unto Moderation. For we would have others moderate to us, why ſhould not we then be moderate to others? *David* hit himſelf a foul blow, when he was ſo angry againſt the rich man, that had violently taken away the poor mans lamb, and reſolved, that he ſhould die; not conſidering what he had done to *Uriah*, 2 *Sam.* 12. 5. How ſparing men are of themſelves, and how ſparing would they have their Brethren to be towards them, and yet how rigid they are to others? Some, ſaith (q) St. *Bernard*, are ſo zealous againſt the faults of others, as if they did hunger and thirſt after juſtice; which were very commendable, if they were likewiſe as zealous againſt their own Sins, but ſaith he, *Pondus & pondus*, divers weights are an abomination to the Lord; and they who do ſo impudently and vainly cenſure others, do as fooliſhly and unprofitably flatter themſelves.

(q) *Alii tam vehementer contra aliorum delicta zelantur, ut videri poſſent eſurire & ſitire juſtitiam, ſi eſſet apud eos de ſuis quoque peccatis idem judicium; ſed nunc pondus & pondus utrumq; abominatio apud deum. Nam contra alios tam imprudenter, quàm inutiliter æſtuant; ſeipſos tam incipienter, quàm inutiliter palpant.* Bern. *de advent. Dom. ſermon.* 4.

Reaſon 4.

4. The good of others and the peace of the Church do ſtrongly engage us unto moderation; *Si virtutum finis ille ſit maximus, qui plurimorum ſpectat profectum, moderatio propè omnium pulcherima eſt*; Ambroſ. *de penitent. lib.* 1. *adv. Novat. ca.* 1. If that be the chief end of vertue (ſaith he) to reſpect the profit of many, Certainly moderation is the moſt excellent. The anſwer of *Apollonius* to *Veſpaſian* was full of excellent inſtruction; *Veſpaſian* asked him what was *Nerves* overthrow, he anſwered, *Nero* could tune and touch the Harp well, but in Government, ſometimes he uſed to wind the Pipes too high, ſometimes to let them down too low; And certain it is, that nothing deſtroys authority ſo much, as the unequal and untimely interchange of Power preſſed too far, and relaxed too much. And if it be asked, what hath been the ruine of our Church (lately one of the famous Churches in the World) what, but becauſe with *Nero* we could never yet hit of the Golden Mean, but have either been too high or

too

too low. When I consider into what a distracted estate our Church is brought through our mutual and immoderate contentions, I cannot but think of the Prophets earthen Bottels dashed one against another, *Jer.* 13. 12, 13, 14. and of *Philip* Duke of *Burgundie* his Embleme, Flint and Steel beaten one against the other, till both be wasted, affording no other issue but Fire. Between our Yea, and your Nay said (r) *Optatus* to the *Donatists*, the Souls of Christians waver and are unsettled. And have not we brought it to the same pass by our immoderate quarrels among our selves, that many a Christians soul staggers and is unresolved, others leap aside into the Tents of Popery, and multitudes perverted and become they know not what themselves. 'We have made the Devill but too 'much sport already, who hath thrown in Bones 'to set us together by the ears, whilst he lets in the 'common Enemy upon us. Moderation and Charity 'are the Builders of Churches; strife about Trifles hath 'wasted many famous ones, and placed the Temples of '*Mahomet*, where the Golden Candlestick was wont to 'stand. We pity the former ages, contending about 'levened and unlevened bread, keeping of *Easter*, 'fasting on *Sundays*, &c. the future ages will do the 'like for us. Oh that the Lord would put into the 'hearts both of Governors and parties to these quar-'rels, once to make an end of these *Midianish* wars; 'that we might jointly pour out the vials of our zeal 'upon the Throne of the Beast. God knows, the Church hath not lost, but the Adversaries of it have gotten as much by our immoderate Domestical dissen-tions; a forein Enemy cannot wish us a greater mischief, or themselves a greater advantage, than this. This makes the *Turks* pray to God to keep the Christians at variance, and encouraged one of their Emperors to say, when his Council dissuaded him from a war against the *Germans* by reason of their multitude, that he feared them not, because sooner would his fingers be all of one length, than their Princes be all of one mind. As

(r) *Inter licet nostrum, & non licet vestrum, mutant & remigant animæ Christianorum.* Optat. *adv. Parmen.*

Mr. Ward *in his Coal from the Altar. p.* 254.

we tender therefore the peace of the Church, our dear Mother, and ſpouſe of Chriſt, we ſhould ſtudy after moderation. Oh that every one could be perſwaded to preſer the Churches peace before his own credit, and if there be any honeſt men, who have made their zeal a ſtalking Horſe unto VVorldly Politicians, that they would at leaſt learn from experience to be more moderate. The experience of all ages is ſufficient to prove, that deſtruction is to the Daughter of diviſion, and yet I fear, we will not believe it till we
Galat. 5. 15. feel it our ſelves, we will not leave biting one another till we have conſumed each other; and then we ſhall acknowledge the truth of this Doctrine; but it is a ſad thing, when our diſeaſe muſt have ſo ſharp a cure. This kind of knowledge I confeſs, is the throughеſt, but it is pity, that ſo many others ſhould pay ſo dear for it. Yet as *Eraſmus* ſaid of thoſe times wherein *Luther* li-
Melch. Adam in vit. Luth. ved, *Deus dedit huic poſtremæ ætati, propter morborum multitudinem, acrem medicum*, the like may I ſay of theſe, God hath given to this laſt age, in reſpect of the multitude of its diſeaſes, ſharp Phyſicians and ſharp Phyſick. But thirdly,

Why we muſt eſpecially expreſs Moderation in ſuffering times. VVhy ought we ſo eſpecially to expreſs moderation in ſuffering times?

Reaſon 1. 1. Becauſe Moderation in ſuch times makes Grace more eminent. For a man to be moderate, when he is provoked by ſufferings; when immoderate preſſures of afflictions lie upon him, yet to carry himſelf moderately under them, both toward God, who permits theſe to be done to him; and towards men by whom they are done, doth not this ſhew forth a great deal of Grace? If any one ſay, this is the harſhneſs of Chriſtian Religion, that it doth enjoyn ſuch difficulties; I ſay it is the excellency of it, that it can and doth enable a Chriſtian to perform them. But

Reaſon 2. 2. Eſpecially if our ſuffering be for Religion, we ought to be moderate; for if we be immoderate, Religion ſuffers more by us than we do for it. VVe hit our ſelves a baſe blow, which doth alſo not a little reflect up-

upon Religion, if we say, we suffer for Religion and be irreligious, and so we are in an high degree, if we be immoderate. Especially if we consider

3. That one main Article of our Christian Religion is, that Christ shall come to judgement, why, this Article is made an argument to press unto Moderation in the text, *Let your Moderation be known unto all men, the Lord is at hand.* Now with what credit can we say that we suffer for Religion, and at the same time in our practice seem to deny one fundamental Article of Christian Religion, *viz.* Christs coming to judgement? for if we doe verily beleeve that Christ will come shortly, and wipe off all reproaches, revenge all our wrongs, and crown our shame and suffering with Glory, before Saints and Angels, wicked men and Devils, then we shall be more moderate and patient, and in a manner as careless, as he that said, *in faciem sepeli*, bury me with my face downward, if you will, said he to them, that asked him, how he would be buried; for I know, that when the *Macedonians* come, all things shall be turned topsie turvy: and when Christ comes all wrongs and misprisions shall be rectified. Adde to these, *Reas.* 3.

4. That Moderation is the best means to mollifie the hearts of those from whom we suffer at any time, and even overcome them against their wills, when they see that notwithstanding all our sufferings, we can neither be provoked to do any evil against God, that may offend him; or to speak any evil of men, which may offend them. And who is he, that will or can harm us, if thus we be followers of that which is good? 1 *Pet.* 3. 13. However, our Adversaries shall be more inexcusable, and condemned by their own Consciences, when they make us to suffer, and have nothing to lay to our charge; thus shall their malice be more manifest, and our innocency more illustrious. *Reas.* 4.

5. We ought especially to be moderate in suffering times, because otherwise we shall make our sufferings *Reas.* 5.

more grievous, and less easie to be borne; for if we mingle sin with our sufferings, it is, as if a man should put poyson into some wholsom physick; besides, it is by patience, that we possess our souls in all sufferings, *Luke* 21. 19. and if through immoderation and impatience, we shall be dispossest of our Souls in a time of suffering, what a sad condition are we in then?

use of Exhortation.

The use of all that hath been said, shall be to exhort us unto Moderation, a grace so excellent, and yet so much out of Grace with the times. I know indeed, that moderate men are commonly crushed between the extreme parties on both sides, and in this world (generally) they get the least preferment; it faring with them as with the guest that sat in the midst of the Table, who could reach to neither Messe, above him, nor beneath him. But to overballance these temporal inconveniencies of Moderation, I shall offer unto the Readers thoughts the benefits of Moderation, as I find them to my hand, in an author eminent for learning and Moderation. And

The benefits of Moderation.

1. *A sound judgement.*

1. A well-informed judgement is of it self a great preferment; which a man that wants Moderation seldom hath: for they that have so much heat, usually have but little light, or else their light is no better than darkness, the mist of their passions dims their eyes, that they cannot see clearly. Now what is of more value next to truth, than a judgement well informed with truth? Certainly (saith the Lord *Bacon*) it is Heaven upon Earth, to have a mans mind move in charity, rest in providence, and turn upon the poles of truth; all which a moderate Christian hath. It is the greatest folly in the world, for any man in matters of Religion, to entertain a lie, or to possesse himself of falshood; and therefore it requires the greatest care of a Christian, that in Religion he be not found to receive any thing, which is not sound and grounded upon truth. It is royal and noble liberty to be under the command of truth, and the more

subject

subject a man is to truth, the more free, noble and raised he is: and of choice a man should deliver himself up absolutely, without any reservation to truth; it is a mans height and excellency thus to do. But it is a mans greatest debasement to enslave his conscience to an error; there is not a greater slave among the Turks than he that doth charge his conscience with a falshood. For, for any man to lay stress, where God hath laid none, or more than God hath, is to be superstitious; and Superstition is something worse than nothing, the more it grows in being, it is worse than if it had no being, for it is a lye. A superstitious man seems to serve God, when either he doth not serve him at all, or else according to his own fancy, & to observe God superstitiously is worse, in some sort, than to neglect God, for it doth abuse him. That which a man takes for truth in Religion, he submits himself to it, lets it have dominion over his conscience, frames his conversation so, that all his actions may consist with it: and if a man entertain an error or a falshood in this manner, doth he not then part with al his liberty, doth he not make himself the worst slave in the world? and as it is the greatest cruelty to die by a mans own hand, so it is the basest slavery for a man to submit himself to an error of his own forging. And again, it is the greatest wrong to God; for this is the utmost capacity of a creature, for a creature to entertain this Maxime so, as to say, I will submit my self and all my designs, and my will, will I submit to it, and live by it; I say, thus for a man to receive an error, is the greatest wrong to God, that can be; for no more can be given to God, and so much is to be given to none but God and his truth. And shall a man serve an error thus? it is much better to be no body, than to be somebody thus. That man is not true to his own ease, who chargeth himself with any thing, whereof he hath not assurance. We should never stand deeply charged with any thing but truth, falshood is a barren thing, and affords no strength or comfort to him, that suffers for it.

This is very neceſſary to awaken men, for we are very careleſſe about right information; all, but moderate men, take things upon truſt, and pin their faith to this or that mans ſleeve. Wee muſt not build any other thing than the foundation will bear, if we would have it abide a fierie trial by God or men, 1 *Cor.*3.15. Good mens fancies, opinions and conceits, built upon Gods foundations will not endure Gods fire. We ſhould lay no more ſtreſſe upon any thing, than either Scripture or reaſon hath put upon it. Religion hath two very bad neighbours in the world, on the one ſide profaneneſs, on the other ſuperſtition (for ſo I chuſe to call it according to the notion of the word, though men think otherwiſe) profaneneſs denies religion altogether, takes no notice of God in the world; ſuperſtition adulterates religion: prophaneneſs ſtrives to looſe man from God, by cutting him off from God altogether; and the ſuperſtitious man thinks to bind men to God with things of his own deviſing, in doctrine, worſhip, or diſcipline. This is that therefore, which Divines call Self-denial, as to the underſtanding, when we deliver up our minds as a fair ſheet of paper, to be enſtamped upon, and written with the finger of God alone. Any one that ſteps out of the way, out of affectation or affection to a party, is wanting in this part of Self-denial. Therefore ſuperſtition is a piece of folly under a fair appearance of wiſdom. The ſuperſtitious man thinks he obſerves God, but his obſervance is a neglect, yea an abuſe of God; he thinks he hath made ſure of God, when he hath bound him only, as *Delilah* did *Sampſon*, with cords, which will break, becauſe God never ſubmitted to them; he imagines ſuch and ſuch a thing, but it is all nothing. We ſhould have a care of error therefore; for a man may be ſuperſtitious in the ſeeming good uſe of Scripture, yea where he ſeems to be moſt for God, if he extend a place of Scripture beyond its ſenſe, or if he graft notions upon a Scripture, which neither that Scripture nor another place will bear, he is ſuperſtitious; he is not an Interpreter of the Scripture, but makes new

Superſtitio, ſupra quod Statutum.

Scripture;

Scripture; yea, though those notions pretend to holiness, and have the zeal of holiness written on their foreheads: this very thing is to lie for God, it is but *pia fraus*, an holy deceit, and so much the worse, because it carries with it such a pretence; and it were better that any truth of God were exposed to hazard, than that we should come in with a lie to maintain it, for by thus doing a man maketh himself the Master of truth, and not a Subject to it.

Now this benefit hath a moderate man, for the most part above others, a well informed judgement; For he takes more deliberation to consider of things, than hastie and hot spirits do; and whilst the two Adverse parties are wrangling and scuffling about the question, he stands by, and gets the truth from them both; and by his carefull observance of them, better than they in their heat can observe themselves, he is able to convince them both of error, if they be but willing to refer their Controversie to Arbitration.

2. A quiet mind is another advantage of Moderation. He that is immoderate is far from this inward tranquillity; for he is alwayes in an hurrie, and his immoderation ariseth from the weakness of judgement, and the strength of violent and inordinate passions in him: and how can such an one enjoy true quiet of mind? especially if you think upon that of *Augustine*, which is most true, That God hath so ordained it, that every inordinate affection should be a punishment to it self. Any one but a moderate person, seeks for quiet of mind by ratifying, and not by subduing his passions and affections, which when he hath done, his passions grow more by yielding, and he becomes a slave to the forest Tyrant. If a man yield to his passion, is he any more quiet? is he not much more troubled and distracted? is he not himself the instrument of his own vexation, and suffers more violence in his own spirit, than he offers to another? If a mans Covetousness or Ambition hath made him immoderate, and by the sale of his distempered zeal, he hath purchased to himself great revenues and promotions in Church or State,

2. *A quiet mind.*

State, do ye think that this man is now at quiet, doth he not yet thirst after more, or else his wounded conscience bleeds within him, and refuseth to take any content in what he hath? true inward peace ariseth from the subjection of the judgement to the word of God, and the subordination of the affections to such a judgement. And if so, I will be bold to affirm, that inward peace is the sole privilege and prerogative royal of a moderate mind, that hath learned how to rule its self. The immoderate person through the continual mutinies of his passions, cannot but be subject to perpetual unquietness, and like the troubled sea casting out mire and dirt.

Mr. Fuller.

And that which addes to the inward quiet of a moderate person, is his outward securitie, 'for as his temporal 'hopes are not great, so his fears are the lesse. He fears 'not to have the splinters of his party, when it breaks, flie 'into his eyes, or to be buried under the ruines of his 'side, if suppresst; that disgrace, which doth usually attend 'the conquered partie in this kind, never troubles him. Thus, if he have not much Credit in the world, yet he hath much securitie in himself, which is far better; for if he have no hopes to rise, he hath no fears to fall. Yet farther.

3. A conscience clear from Schism.

3. A moderate mans conscience is clear from raising Schisms in the Church, and so is not in danger of that woe of our Saviour, *Luke* 17. 2, 3. *Woe to him, by whom offences come, it were better that a millstone were hanged about his neck, and he cast into the sea.* And in this he hath more comfort, than they that rise in this manner have credit. Woe to those Ministers that make unnecessary divisions and parties among the people, that they may get themselves a name, and be cryed up by many followers. Certainly some men have a sad account to give to God for the Rents which have been made in the Church. And if any godly men have had an hand in them, I professe, I do even tremble to think, what a sharp Conflict they shall have with themselves, when they come to die, and cast their eye back upon the Church, which they have (though not intentionally) miserably rent, and is not now in their power to heal;

hell; they shall be saved, but sic, ægrè duriores, hardly, even as by fire, 1 Cor. 3. And for other men, *Offendors quoad volunt. de Religione & side dignitatem Theologi, &c.* saith one, Let your Swashbucklers or Fencing-Divines pretend what they will for Faith and Religion, they love neither Peace nor Truth truly, if they do not love both. If we would have the waters of piety and verity to be clear, the way is not to stir them and trouble them, but to let them settle in peace, and run down in practice.

4. *Constancy in Religion. Mr. Fuller.*

4. 'The Moderate man is a great deal more constant and durable in his Religion, whilst violent 'men reel from one extremity to another. For being 'here in his way to Heaven, and jogging on a good 'Travellers pace, he over-takes and out-goes many vio-'lent men, whose hot and ill-grounded zeal, was quick-'ly tired. The Moderate man is alwaies going on in his Journey towards Heaven, whereas the other tumbles up and down, but rids no way.

universal applause and approbation in the conclusion.

'Lastly, once in an Age it goes very hard, if the Mo-'derate man be not in fashion, each extreme courts him 'to make them friends; and surely he hath a great advan-'tage to be Peace-maker between two opposite parties. 'Time-servers are oftimes left in the lurch, if they do 'not only give their word for the times in their company 'discourse, but also give their Bond for them, and write 'in their defence such when the times turn afterwards to 'another extream, are left in the briars, and as Mr. 'Fuller saith wittily, come off very hardly from the Bill 'of their own hands. And therefore that Council, which 'he gives is (as every thing else, that he hath written) 'most excellent. He that intends to meet with one in 'a great Fair, and knows not where, may sooner find 'him by standing still in some principal place there, than 'by traversing it up and down: so take thy Stand upon 'some good ground in Religion, and keep thy Station in a 'moderate, yet fixed posture, never turning after the times 'to follow them, and an hundred to ones, they will come 'to thee once in thy life time, and be as glad to meet 'with thee, as thou wouldst be to meet with them.

Unto these inducements to Moderation, I will adde only

Directions to make the word of God our Rule.

only some directions, and that is this, If ye will be Moderate, make the written word of God your Rule, for the written word is uniform and invariable, and so will he be (so far as humane frailty will permit) that makes the word his Rule; he that keeps close to the word will be uniform and alwaies like to himself; not *Proteus* like, ever appearing in a new shape. The word of God will ballance and settle the Judgment, and teach a man to get the Mastery over his own affections. The word is called a Line, *Psal.* 19. 5. The *Hebrew* word (as saith *Gerrard*) doth signifie the Tongue of a Ballance, *Juxta quam æquilibrium constituitur*, that makes the Scales even & equal. As we desire Moderation therfore, & to be exact in it (because the more exact it is, the nearer it commeth to an exact *æquilibrium*) study to know the word in its own sense, then submit to it, and make it your rule. For the improvement of this direction, observe the following particulars.

In com. loc. de S. Scriptur.

1. Make the Word your rule, not the Times. A man cannot be truly moderate and a Time-server; the times change so frequently, so suddenly, and sometimes so violently from one extreme to another. The times under *Diocletian* were *Pagan*; under *Constantine* Christian; under *Constantius* Arrian, under *Julian Apostate*; and under *Jovian* Christian again, and all within the Age of one man, the Term of seaventy years (as saith my Author) Could he have been a moderate man, that should have been alwaies of the Religion for the time being? Our *English* History gives us an example of such an one, *viz.* A Bishop of our own Nation, Dr. *Kitchin*, who for Covetousness could dissemble all Religions with the times, so as to be the Popes sworn Servant, while he was an Abbot; an half Papist, when King *Henry* had cast off the Pope; A Protestant under King *Henry the* sixth; a down-right Papist with Queen *Mary*; a Parliament Protestant again, when he took the oath of Supremacie under Queen *Elizabeth*. Was this a moderate man? No, but *Cambden* calls him rightly, the Calamity of his See: And such unsound and unsetled men are the Calamity of this age. Dr. *Playfere* in a Sermon entituled *The Path-way to Persecution*, having his Text out of *Phil.* 3. I presse forward towards the mark; saith,

2. Not the Times.

that

'that Temporizers run beſides the mark by going about
'in a Circle; they go about many things but bring about no-
'thing; they do *omnia pro tempore, nihil pro veritate*, all
'things for the Times, nothing for the Truth; they make
'a period, but never a full ſtop; they are alwaies learning,
'but never come to the knowledge of the Truth. The
Times are inconſtant and variable; How can that mans
carriage then be equable and uniform, who maketh them
his Rule to walk by, and not the Word? Religion hath
two great Enemies, Superſtition and Innovation; he that
would not be an old Time-ſerver, or a new Time-ſer-
ver, muſt walk between theſe two, if he would make
ſtreight paths unto himſelf, and his Guide muſt be the
Word. *My Son* (ſaith the wiſe man) *fear thou the Lord and
the King, and meddle not with them that are given to change*,
Prov. 24. 21. Then we muſt meddle little with the times;
for what is more given to change than they? the Scripture
bids us inſtead of ſerving the times, to ſave our ſelves from
them, *Acts* 2. 40. to beware of them, *See that ye walk not
as fools, but as wiſe, becauſe the daies are evill*, Epheſians
5. 16, 17. And then the Apoſtle addes immediate-
ly, *Wherefore be not unwiſe, but underſtanding what the will
of the Lord is*. We muſt labour therefore ye ſee (eſpec ally
in evill times) to know what the will of God is, out of the
VVord, that we may follow what is pleaſing unto him, not
that which is pleaſing unto the times: otherwiſe we are
not wiſe; for the greateſt wiſdome is to comply with God,
as I think, and not with the times. The times that we live
in, are evill and perilous times; he that ſhall bind himſelf
Apprentiſe to ſerve them 7 year, ſhal find it very difficult to
ſerve them ſo as always to pleaſe the times; and impoſſible
always to ſerve them & pleaſe God, and remain *idem homo*.

2. Make the VVord you rule, not divine Providen- 2. *Not di-*
ces. VVe may make dangerous conſtructions of providen- *vine Provi-*
ces, if we reſt in them, & do not compare theſe Revelations *dences.*
of God in his works, with and interpret them by the Re-
velation that he hath made in his word. When *David* had
ſpent ſome time and ſerious thoughts upon the ſtudy of
that great point touching the outward viſible proſperity
of wicked men, and the outward ſeeming infelicity of the

8ᵒdly, he professeth, *Psal.* 73. 16, 17. when I thought to know this, it was too painful for me, until I went into the Sanctuary of God, then understood I their end. It was evident from the event, that it was the will of God, the Israelites should be worsted in that war, which they upon just grounds undertook against the *Benjamites*, *Jud.* 20. but if any should from hence have concluded, that the Israelites quarrel was not good, because their success was bad, he would have made a dangerous mis-construction of Gods providence in that particular case. Therefore we must always make such a construction of the various works of Gods providence, as may consist with the verity of the standing and invariable rule of his word: otherwise we shall lose, and incautelously engage our selves to justifie any unwarrantable opinion or practice, which God in his just providence, and for ends at present unknown to us, permits to spread and prosper, when he doth nothing less than approve of them to be true and just. *The judgements of the Lord are unsearchable, and his ways past finding out*, Rom. 11. 33. We must not think therefore to trace him here. If we can parallel any passage of providence with the like instance out of Scripture, then we may probably conjecture what the mind of God is in it; and what disposition of heart, and frame of life the Lord doth expect from us; otherwise we cannot; nor are we to fashion our lives & hearts according to the providence of God, but according to his word, which teacheth us rightly to interpret providence. For providence (generally) is a Revelation of what God had, unknown to us, decreed from eternity that he would do, not a revelation of what he would have us do; unless we know the mind of God in that Providence, which if we cannot gather from the Word, our own fancies are but incompetent Judges, and long enough may we conjecture ere we make a right conclusion. How many strange, and almost not to be paralleld occurrences of Divine Providence have we in this Nation, within a few years met withall? if any one now should have steered his course not according to the Compass of the Word, but every present and sudden apparition of Providence, I doe not see how he could keep a streight path; but either

thier he must walk in crooked and by-wayes, and wayes not cast up; or else *in Circulo*, and so for diverse years have rid no ground in his journey toward the heavenly *Canaan*.

3. Make the Word your rule, not the judgement or practice of any man, be he never so learned and godly, further than ye see them to be agreeable unto the Word. Christs example we must follow, for he left us an example, *that we should follow his steps*, 1 *Pet.* 2. 21. But we may not write after any other Copy farther than we see it to agree with the original. *Be ye followers of me* (saith *Paul*) *as I also am of Christ*, 1 Cor. 11. 1. So far as we see any man to follow Christ, we may follow him, but no farther. I presume none of you will say, that we are bound to follow *Peter*, though a Disciple and Apostle of Christ, in denying his Master. The best men have had their errors and their failings, which we have therefore recorded, to teach us that we should make the example of no man, how godly soever, our rule to walk by: for there is not the best man living, but may and doth sometimes tread awry; and I am perswaded, the Lord suffers men of great parts many times to fall into errors of judgement, and men of much grace to fall foully in their conversation, lest others might have their persons in admiration, if not adoration. Were I a man of the greatest learning, and holiness of Conversation in the world, I think, I should as earnestly pray to God that others might not trust to me, as that I might not trust to my self; for when I once saw people begin to applaud me (and imitate me, *ex industria*, I should then be very fearfull that the Lord would leave me to my self, as he often doth the most able and Godly men, that people may see they are men of like passions & infirmities with themselves. The Psalmist (saith Bishop *Hall*) compares the Law of God to a Lantern, *Psal.* 119. 105. Good example bears it. It is safe following him, that carries the light; but if he walk without the light, he shall walk without me. For that a man should be so wedded to any mans person, that he must make no separation from his infirmities, is both absurdly servile and unchristian.

3. Not the examples of men.

And that for which I do the rather urge this ſo much is, becauſe I ſee in theſe times, wherein godly men are of ſuch different opinions, many religious perſons judge themſelves moſt ſecure from falling, by leaning unto the examples of ſome eminently learned and Godly Miniſters: but the ſafeſt way is to have recourſe to the word; examine by ſound reaſons, and plain teſtimonies deduced from thence, whether their opinions or practices be good; and if ye find that the Scripture approves of them, then make uſe of their example for imitation and encouragement. As a man in a ſhip hath his hand upon the rudder, and his eye upon the Star: ſo it is good to have your eye upon the examples of godly and judicious men; but let your hand be alwaies upon the Scripture, let go your hold of that, & ye will run the hazard of making a ſhipwrack of your faith. I dare confidently ſay, that there is no truly godly man (though never ſo learned) will preſume ſo much upon himſelf, as to impoſe upon others his example or practice, farther than he can prove the neceſſity thereof by Scripture; why then ſhould any man take a yoke upon him, which is not laid upon him? I exhort you (ſaith (t) *Baſil*) not ſo much to enquire what pleaſeth you, and what pleaſeth me, but what is pleaſing to God, and agreeable to the Scriptures. To what inconveniences *Auguſtine* had bound himſelf, if he had ſtrictly tied himſelf to the Fathers before him (though very holy and of great learning) is well enough known. But (u) ſaith he) other Writers, beſides thoſe that are Canonical, I ſo read, that however they may excel in learning and pietie, yet I do not think any thing to be true, meerly becauſe they have thought ſo, unles they can perſwade me by certain teſtimonies of the Scripture, or probable reaſons, that what they ſay is true. But was *Auguſtine* willing that other men after him ſhould deal with his Writings as he did with the Fathers before him? Yes, For (x) (ſaith he) I neither can nor ought to deny, but as in the Antients, ſo likewiſe in my works there are many things which may juſtly and without any raſhneſs be bla-

(t) *Vos hortamur, ut non quod vobis placet, aut nobis, audire quaeratis; ſed quod domino complacet & conſonum eſt Scripturis*, Baſil. *in Hom. adv.* Sabellian.

(u) *Alios Scriptores praeter Canonicos ita lego, ut quamlibet ſanctitate, doctrinâve perpolleant, non idcirco verum putem, quia ipſi ita ſenſerunt, ſed quia mihi vel per alios auctores Canonicos, vel probabiles rationes, quod à veritate non abhorreat, perſuadere potuerint.* Aug. *Epiſt.* 19. *ad* Hieron.

(x) *Negare non poſſum, nec debeo, ſicut in ipſis majoribus, ita multa eſſe in tam multis opuſculis meis, quae poſſunt ſano judicio ac nullâ temeritate culpari.* Aug. *ad* Vincent. Victor. *lib.* 2.

med-

med. (y) And I would not have any man so to embrace all my writings, as to follow me in all things, unlesse he see that I have not erred in them; for therefore do I make my book of Retractations, to shew that I my self have not in all things followed my self. Above all,

4. Take heed of making crooked the rule, and wresting it to the maintenance of any erroneous or self-Conceit. This is a dreadfull sin, and he who doth it knowingly, speaketh lies in hypocrisie. It was a fearfull evil for *Lucifer* to say, I will ascend up and be like the highest; is it not as great a sin for any to seek to make the highest become like *Lucifer*? so do they, that drag down the Scriptures to patronize any erroneous opinion of their own heads, or any evil of their own hearts; they go about to make the blessed God, and the Holy Ghost the Father of lies, than which, what can be more abominable? It is accounted a capital crime in a Commonwealth to put the States stamp upon false Coin; and to put the stamp of the Spirit of God upon an error, upon a conceit of a mans own, is certainly a great evil before the Lord. We doe with one consent blame the Papists, for making the Scriptures a nose of wax, that a man may writhe which way he pleaseth; let not any Protestant practise that, which he so severely condemns in a Papist, be his pretence never so plausible. Yet alas, who doth not see, and cannot but be grieved to see how horribly we wrest the Scriptures? I should not have said it, but that it is too manifest to be hid. For it is but usual, when mens opinions do not agree with the Scriptures, to wrest the Scriptures to make them agree with their opinions. The reason of it is this, Men receive opinions, before they have well examined them by the Scripture, & having once entertained them out of weakness, the strength of their pride causeth them to use this means for the maintaining of them; and though it be but some additional point in Divinitie, yet now it must needs be fundamental in Religion, because it is fundamental to his reputation. (z) *Hilarie* hath an excellent saying, with which I will shut up this head. He is the best reader of the Scripture (saith he) that carrieth away the sense of any place of Scri-

(y) *Nemo autem volim se amplecti omnia mea, ut me sequatur, nisi in his, in quibus me non errare perspexerit. Nam propterea omnes facio libros Retractationum, ut nec meipsum in omnibus me secutum fuisse demonstrem.* Aug. *lib. de Don. perseverantiæ, cap.* 21.

(z) *Optimus Scripturæ lector est, qui dictorum intelligentiam ex dictis expetat, totius quàm importet, et retulerit magis quàm auferat, nec cogat id videri dictum continui, quod ante lectionem præsumpserit intelligendum.* Hilar. *lib.* 1. *De Trin.*

FINIS.